CERTAINE ARGVMENTS AND MOTIVES OF SPECIALL MOMENT, PROPOVNDED TO THE consideration of our moſt noble King and State,

Tending to perſwade them to abolish that unhappie and unhallowed government of our Church by Biſhops; and in ſtead thereof to ſet up the government of the Lord IESUS CHRIST, snd his holy Ordinances in their puritie and power

Iſaiah 26. 13.

O Lord our God, Other Lords beſides thee have had dominion over us.

Lament. 5. 8.

Servants have ruled over us; there is none that doth delyver us out of their hand.

Math. 14. 13.

Every plant which my heavenly Father hath not planted, shall bee rooted up.

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CERTAINE ARGVMENTS *AND MOTIVES OF SPECIAL* moment, propounded to the consi-*deration of our moſt noble KING, and State,*

Tending to perſuade them to aboliſh that unhappie and unhallowed governement *of our Church by Biſhops, and in ſtead thereof to ſet up the governement of* the LORD IESUS CHRIST, and his *holy ordinances in their puritie,* and power.

THE *Archbiſhops*, and *Biſhops* of England are the maine hinderers of the free paſſage of the Goſpell, and of the grouth of godlineſſe, in that famous and flooriſhing Realme. Firſt, They ſtoppe the mouths of the faithfulleſt and fruitfulleſt Miniſters in the land, ſome one of which hath (by his labours in the Church) done GOD more good ſervice, and gained more ſouls to Chriſt by his miniſtrie, than all the *Biſhops* have done, that either now are, or ever have beene in the kingdome, ſince the Goſpell began laſt to bee preached, and pub-

vised amongst us. What a wofull havock did they make in our Church in the beginning of King IAMES his raigne, when they turned out at a clap foure hundreth of the ableſt and moſt conſcionable Miniſters in the land, for not yeelding to ſuch things, as ſome of themſelves then openly confeſſed to bee *trifles, and niſles, gewgawes, and gambols, fitter for children then for men of diſcretion.* The Kings commandement and commiſſion was, that they ſhould firſt convince mens conſciences before they proceede againſt them. But they fell *Pel-mell* upon them, and turned them out, leaving them to the wide world, to ſeeke ſatisfaction where they could find it; they knowing that they were able to give them none.

Vag. in.

How have they gone on ever ſince? though not altogether ſo boyſterouſly, and with ſo much violence, yet weeding out by degrees one after another the moſt painfull, and profitable Workmen in the LORDS harveſt, and ſuch as did Him the beſt & the faithfulleſt ſervice in this Vineyard of his? And to what exigents and extremities are both the Miniſters and members of our Churches at this day expoſed: who as it is well known do dayly in troupes and great multitudes, not without much griefe, quit the kingdome, to ſhelter themſelves in forraine countries, from the unjuſt uſurpation, and mercileſſe and matchleſſe

tyrannie

tyrannie of these *Antichristian Prelats*, the tenderest of whose *mercies are cruell*. Prov. 12.10.

2. They being either all, or the most of them corrupt, and unsound in their judgements do favour none of their Clergie, as they call them, but such as goe in a plaine and direct way to *Popery*, or looke terriblie a-squint towards *Arminianisme* and *Pelagianisme*; either of which whosoever opposeth, (especially, if hee doe it professedly, and in good earnest) they will bee sure to crush him, if they can, although hee bee never so conformable, according to their owne *hellish Canons*, and though hee be so painfull in the work of his ministrie, and so unblameable in the course of his life, that they have nothing to lay to his charge. How then is it possible that the Gospell should thrive and prosper amongst us? And how can it bee expected, that it should run and bee glorified, when these *Tyrans* who sit at the sterne, and affect the Title of *Fathers of the Church*, countenance none but men of corrupt mindes like themselves, and cry downe with might and maine all such as doe but looke towards sinceritie? In their *devilish canons* (of which Hell it self would be ashamed, if there were any shame there) they anathematize, and curse with Bell, Booke and Candle all such as mislike, and professe against their *Romish Hierarchie*; they pronounce them excom-

excommunicate *ipso facto*. O monſtruous wretches, that darre give ſuch an unjuſt ſentence, and thunder out ſuch a direfull and dreadfull cenſure againſt thoſe faithfull ſervants of CHRIST, which beare witneſſe to his truth, which will ſtand, when all they who oppoſe it ſhall melt away like ſnow before the Sun. * Some of them have growne to ſuch a height of impudencie and impietie, that they have not ſtuck to ſay, that if Sainct *Paul* himſelfe were a Preacher in the land, or any other man as richly ſtored and furniſhed with the graces of Gods Spirit, for that great work of the Miniſtrie, as S. *Paul* was, unleſſe he would conforme himſelfe to the orders of the Church now eſtabliſhed, they would ſuſpend, and deprive, and degrade him, and caſt him out of their Synagogue, ſo little regard have they of any mans abilities and enduements.

. Ban. ſt.

It is wonder that they do not expunge out of the Canon of holy Scripture ſundrie of Saint *Pauls* Epiſtles, which make ſo directly againſt them and their governement. Moſt certaine it is, that if the bleſſed Apoſtle were now, upon any complaint made againſt him, to give an account of his life and doctrine before them, hee ſhould find leſſe favour at their hands, than hee did at the hands of *Felix*, Act. 23. 35. They would not ſtay till his accuſers come, but they would

would force him by their curſed *oath ex officio* (which was hatched in hell) to accuſe himſelfe, or elſe to priſon hee muſt, there to ly long enough, without baile, or maineprise. What pittie is it, that ſuch ungratious wretches ſhould bee put in any place of eminencie, who know no better how to uſe it. *When the righteous are in authoritie the people rejoice, but when the wicked beare rule the people ſigh.* Prov. 29. 2.

3. Their poyſoning of the fountains, and thoſe violent courſes which they take againſt Miniſters, diſcourage parents from ſending their children to the Vniverſities. How well would our *Najoths*, and our *Bethels*, our ſchooles of the Prophets bee furniſhed with young Students, which would bee readie upon all occaſions to bee called foorth to ſerve GOD, both in the Church, and in the Common-wealth, if theſe wretched *Miſcreants* did not nip in the bud, and cruſh in the ſhell, and ſtrangle in the birth the beginnings of grace in thoſe young plantes, which would otherwiſe *increaſe with the increaſings of God, and would grow up like the Cedars of Lebanon.* There is an evill eye caſt upon them, if once they do but begin to walk in the wayes of GOD, and run not with others to the ſame exceſſe of riot. And of what ſtraine or garb ſoever they bee, there is a verie ſtrict order taken, that unleſſe they will both ſubſcrive, and take a

moſt

not shamefull *Oath*, they shall take no degree in schooles, to testifie their progresse, and proceeding in humane learning. Nor is there any preferment to bee had, or to bee held, except men will yeeld to the corruptions of the times, which are now growne so great, that they are not to bee endured: which maketh parents many tymes to put the best and most towardly of their children upon other imployments: And if they send any to the *Vniversities*, they bee such for the most part, as are good for little but to serve the times, wherein these *Adversaries of the grace of God* bring such a damnage and detriment to our KING and State, as they will never bee able to recompense, as that good Queen *Esther* speaketh in another case concerning *their brother Haman*. Hest. 7. 4.

4. They dishearten young Schollers from applying themselves to the studie of *Divinitie*, by their denying admittance, and entrance into the Ministrie to all men though never so singularly, and extraordinarly qualified, except their consciences bee made of cheverill, and will (like Kids leather) stretch every way; and unlesse they will by their practise of *Conformitie* justifie a great number of things, which they know to bee grosly and palpably evill: And when men are in possession of *Pastorall charges*, they are put to such *drudgerie* in the execution

cution of their ministeriall function, that they were better to *rub the horse heeles*, then as the case now stands, to bee the Ministers in the Church of England, and to live in such base servitude & severitie under these *Antichristian and accursed Prelats*. No attire must serve their turne, when they come to discharge their dutie in the Lords his Sanctuarie, but the habite of the *whoore of Rome*, and the verie Massing-garment it self of of that *filthie strumpet*. They must *crosse* and *crouch*, and *cringe* at the command of those their Lords and Masters. They must admit to the Sacrament of the LORDS supper whomsoever these *Catercaps* allow of, though never so unworthie: and they must reject and repell from that most holy Communion and companie all such as will not *kneele in the act of receaving*, though they know right well, that they do refuse it only out of the tendernesse of their consciences, because they dare not sin against their God in so doing: and albeit they are perswaded in their verie soules, that they bee in all other respects the fittest persons in their congregations to come to the LORDS table. They must at their beck cast out of the Church, by the fearful sentence of *excommunication*, many times the best Christians in their Parishes, for verie triviall businesses: as for not appearing in one of their courts, when happily they had no warning;

ring; or for non-payment of a fee of foure pence to a *paltrie apparitour*. They must reade in their Churches as *Canonicall Scripture*, these *Apocrypha bookes*, which are full of *fables* and *fictions*, of *lies* and *leasings*. They must baptise if they bee required in a house meerely private, which nourisheth such a superstitious opinion of the *necessitie of Baptisme* in the publick Congregation, after the child hath beene privately baptised. They must *bouzle the sick*, *marrie with the ring*, *churche women*, and do a thousand such things, any one of which a man that maketh conscience of his wayes, dare not adventure upon for the world. And yet all these thinges must a poor Minister do, if hee will hold his place, and enjoy his Ministrie: which maketh many of our best & finest wits to betake themselves to the studie of the Law or Physick, and to abandon, and put out of their mindes all thoughts of entring into the Ministrie, which as things are now caried, they hold to be a calling not fit for an honest man. What a heavie and doleful account shall these *vermine* one day give to our God, for devouring his pleasant plants? And what shall become of these *Foxes*, which thus *destroy the Lords vines*? Cant. 2. 15.

5. They have had an intention a long while, if not wholly to put down, yet at least to diminish and lessen preaching: which though they durst

not

not assaile with open violence, for fear of the people, amōg whom it would have made them more odious than they are alreadie, yet have they these many years been secretly undermyning it. About the beginning of King IAMES his reigne, or the later end of Queene *Elizabeths* of blessed memorie, the * *Prelate of London* called before him all the Ministers of the citie, and gave them expresse charge, that they should preach but once upon the Lords day: And if any of them would do any thing afternoone (which hee neither required, nor did greatly approve of) he told them that he wold have them to catechise. No Catechisme hee permitted them to use, but the ordinarie, *What is your Name*, &c. for so hee expressed himself. And if any amongst them would needes explaine and open the same, hee told them, that the lesse paines they tooke for that which they delyvered it were the better. For (saith hee) it is not needefull that the people should know too much. O horrible treacherie, and cruelty against the precious Soules of Gods people! Who would ever have looked for such words out of the mouth of a vetie *rakshame*, time of so great light? Since that, they have had a project to suppresse *Lecturs*, which in some countries they did desperatly set upon, and proceed in *with a rage that reached to heaven.* B. Bancroft.

heaven. In other places they have likewise attempted it, but somewhat more leysurely and insensibly. And doubtlesse they had prevailed in this plot, had not the LORD himself extraordinarly stirred up the heart of a Noble man, who heard of it, to go to our *gratious King*, and to acquaint him with the vilenesse and odiousnesse of the designe of theirs; and by that means they were disappointed of their purpose, when they made no question, but they should have got it ratified by his Ma. royall authoritie. If they had prevailed in that, it is to be thought, that their nixt attempt would have beene, to have taken the *Bible* out of mens hands, and so to have brought the people of this land back again to that *Cymmerian* & *Egyptian* darknesse, in which our forefathers for many years together did heeretofore ly buried.

One * of that *cursed crew* lyeth entombed in * B. Ra. wis. *Pauls* Church, with a book at his head, and another at his feet: That at his feet is thought to be the *Bible*, which these godlesse *Prelats* trode under foot: that at his head is supposed to bee the *booke of common prayer*, which he caryed with him as a crowne to the place whether he is gone. But whether these *Monsters* go, (which are neither Ministers, nor members of any of our congregations) I professe I know not, unlesse it be to the place whether their *fellow traitour*

Iudas

Iudas is gone before, Act. 2. 15. there to remain amongst such as the Apostle speaketh of, Philip. 3. 19. For it can not bee imagined that there should be any place in Heaven for these *Wretches*: But as they hate GODS people here upon earth with a perfect hatred, so it is to be thought that the LORD will set a great *gulf*, and make an *eternall separation* betweene them, and the *vessels of his mercie*, Luk. 16. 26. 2 Thess. 1. 7, 8, 9, 10.

6. They have oppressed that famous and worthie work of buying in, and restoring to the Church *impropriations*, which was a most charitable, and usefull, & hopefull businesse, & likely to have brought more advantage to the Ministrie of *England*, than any one thing of that nature, which hath been undertaken in any mans memory. Divers were brought in, and brought back againe to the Church by those men that were trusted with that businesse, who caryed themselves very faithfully in it; and many great summes lay readie, which would have beene frankly and freely given for the buying of mo, if that worthie work had gone on, as it began: whereby much glory would have redounded to GOD, as much comfort to thousands of poor soules, which now are like to want it. In many places where the maintenance of the Minister was short and scant, the *Feoffees* did out of

those

those *impropriations*, which they had in their hands, make a supplie and addition, to make the living competent for an able and an honest man. In other places where there was most want of preaching, they set up *Lectures*, and put in men of good abilities, and such as would teach the people to bee *obedient to God*, and *loyall to their Soveraigne*. And where there were Lectures before, which had not a competencie of meanes alloted to them, they increased their allowance, that so the Ministers might goe on the more comfortably in the work of their Ministrie. But this made our Bishops sick of the splene: They cryed out that this would bee the *ruine of the Church of England*. The truth is, they feared, but without cause, that this would in tyme have clipped their wings, and have abridged their authoritie, whereof they are much more jealous than of Gods glory; and that caused them to set the matter so much to heart. It is true, that the fatall blow was given to that work in another Court: but these *ungratious Prelats* kindled the coales, and blew the fire, which hath consumed & brought it to nothing. wherein they have shewed themselves to bee like to their father *the divell*, who as *a roaring Lyon walketh about, seeking whom hee may devoure*, 1 Pet. 5. 8.

7. They have put downe the meetings of the

the men of severall shires and counties, now dwellers in *London*, which were wont to assemble together once a yeare, and did a great deale of good to those countries where they were borne. There they set up, and do maintaine to this day at their owne charge *Lectures in market townes*, and other places of greatest resort, where they supposed they might do most good, and where there was greatest want of preaching; which was a verie great ease, and comfort to the Christians in these parts: And more they would have done every year for the good of those places, if these meetings of theirs had not beene thus unseasonably interrupted, and broken off by those men which *beare ill will to Syon*. But the name of a *Lecture* is enough to crush & quash any such pious & good work. I know well that the places where they used to meete were denyed them by another authority: but the *Prelates* were the plotters and contrivers of this mischiefe, out of that inveterate malice and hatred, which they beare against preaching. Wherein they resemble their predecessours, *the Scribes and Pharisees, which shut up the kingdome of Heaven against men, and will neither go in themselves, nor suffer them that are entring to goe in.* Math. 23. 13.

8. They urge and presse upon Ministers a *subscription* not only against reason, but directly

ly against law. The ſtatute of the 13 Elizabeth requireth of Miniſters no ſubſcription, but to the *Articles of religion*, and that alſo no further then *they concerne faith and the Sacraments only*. But theſe *Troublers of Iſrael, and diſturbers of the peace of our Church*, will have them ſubſcribe not only to that whole book, but to foure other bookes alſo; namely the book of *common prayer*, the book of *ordination*, and two bookes of *Homilies*: in ſome one of which ſaid bookes it is well known that there bee many hundreds of foule and groſſe corruptions. And if a man hath ſubſcribed in his younger yeares, when he knew no better, and was unable; and it may bee unwilling alſo to examine, and try things by the true touchſtone, and to weigh them in the ballance of the Sanctuarie; if afterward hee renounce, or do but revolt from his ſubſcription, and ſhall refuſe to juſtifie by his practiſe, that to which ignorantly and unadviſedly hee did formerly ſubſcribe with his hand; though hee hath done GOD faithfull ſervice in his Church for the ſpace of many yeares, and have taken more than ordinarie paines in his Miniſtrie, they turn him out with a great deale of wrath and indignation, and expoſe *him, his wife and children* to miſerie and beggerie. And if in theſe caſes men bee content to leave their native ſoile, and ſhall ſeek to ſecure, and ſafeguard themſelves in-

their nations from the furie of those *Tigers*, yet thither will their malice follow them, and their armes are now grown so long, that even there also they can reach them. But there will a tyme come, when these wretches shall know to their cost, and by wofull and miserable experience, when it will bee too late, that it is the *Lord Iesus himself whom they persecute*, and that *they kick against pricks*. Act. 9. 5. And hee that hath these *starrs in his right hand*. Revel. 1. 16. and accounteth of them as his *Iewels*, will one day render into the bosome of their persecutors, and that with more than ordinarie severitie, all the wrongs which they have done to those poore servants of his, and will then bee throughly avenged of all his and their malitious and despightfull enemies.

9 They thrust *Christ* out of his *chair of estate*, and will not suffer him to rule and raigne amongst us according to his owne holy will revealed in his word by *Pastors, Teachers and Elders*; which hee hath ordained and appointed for the governing of his Churches, and for the *perfecting of the Saints. &c. till we all come in the unitie of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ*, 1 Cor. 12. 7, 8. and 1 Tim. 5. 17. Ephes. 4. 12, 13. Wherein they plainly professe, and proclaime openly to the whole

would, that they are *fighters against God himself*, and main opposers of his grace and goodnesse. How would the Gospell flourish in our land? and what glorious successe and entertainment would it finde in the hearts of men, if the *Lord Iesus* might once bee permitted to rule in our congregations by his officers and ordinances, and if that holy government of his might be set up amongst us in perfect beauty? It is that which the great God of heaven looketh for at the hands of our state, to which hee hath vouchafed so many and so great mercies. The Lord *Iesus Christ*, who is a great king, and the *Lord and Lawgiver* of his Church, hath fitted, and furnished men extraordinarily for this great worke and service. And the hearts of all the people of the land, which are any whit well affected, look that way; as appeareth by their continuall labouring for it ever since the beginning of the raigne of *Queen Elizabeth* of pious and happy memory. Only these wicked *Bishops* oppose it, which never did good, nor never will do. They cannot endure the name of *Discipline*, but have alwayes set themselves with tooth and nail, and with might and maine, against the kingdome of our blessed Saviour, and his sacred Soveraignties. But let them look to it, and remember what is like to bee their doome, if they mend not their

manners:

manner: *Those mine enemies which would not that I should reigne over them, bring hither, and slay them before me.* Luke 19. 27.

10. They hinder as much as in them lyeth the publishing of all bookes, though never so modestly written, in defence of CHRISTS holy cause, and that unalterable government, which hee in his *last will and testament* hath prescribed to his Churches. And if by their scouts which they have in every corner, they can discover and finde out the Printer of any such Treatises, they deal very rigorously and roughly with him. Himselfe they commit close enough to prison, and there they let him ly as long as they please, even till they have ruined him, his wife, and children; they seize upon his presse and letters, and sell them away before his face for a song, they rifle and ransack his house, and carry away by those hell-hounds their pursivants, as much of his goods as they list, without ever making any restitution of that which they do so *wrongefully* and *feloniously* take from him; when as in the meane while they suffer the Printers of popish Pamphlets to go on in their way without interruption. Nay, when such *notorious offenders* are brought to them, and put into their hands, they send them away, if not with a reward, yet certainly without any check or punishment; so well

do

do many of these *Lazy-lubbers* and *Idle drones*, like of those *Romish Varlets*, and their religion. Yea, whereas *Printing* by the blessing of God hath beene a speciall meanes of spreading and divulging the Gospell in the Christian world in these latter times; it is verily beleeved by many, that these wretches have a purpose, if they can handsomely and cleanly accomplish it, wholy to suppresse that *rare mysterie*, and *most noble and famous art*. Divers printers complain (and I suppose, not without cause) that they can get nothing licensed. They who are authorised, and appointed for that purpose, doe not simply and absolutely deny to doe it, but they delay them extraordinarily, and beyond all measure. When they have attended them, and called upon them moneth after moneth, and one year after another, their answer in conclusion is, that they are not at leasure to read over their treatises. Nay, it is reported by some, but how true that is, time will shew, that they shall not be suffered to print their old copies, which they have formerly printed with priviledge, till the Licenser do certifie anew under his hand that he hath carefully read over every passage both in the body of those bookes, and in the epistles prefixed before them, and that there is nothing in them repugnant to those tenent, which these *grand Clergie-masters* doe now hold.

Which

Which if it be true, it is high time both for *Printers* and *Booksellers* to goe and learne some new trade, for they will not be able to live of the old. By this meanes these *Vipers* do closely eat out the bowels of our church, and they run a course directly, and point blanck contrarie to that of the holy Apostle, 2 *Thess.* 3. 1. whose desire was, that *the word of God might have free passage and be glorified.*

It were to be wished therefore, that our king and State would turne out these *Abby-lubbers*, and pluck those fat morsels out of their mouthes, and cause them to get their living by the sweat of their browes as other poore ministers doe, which labour in the word and doctrine. And it will manifestly appear to be a worke most fit and necessary to be done, if these things following bee well weighed, and rightly and duly considered of.

1. Their places and callings are *abominable* and *accursed*, and *Antichristian*. Gods Bishops out of all question they are not. He knoweth no *Lord Bishops*, nor will he ever acknowledge and owne them for his. Many Bishops they themselfes confidently affirme they are not; though the discreetest and moderatest of

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P. Whi

gift.

their

their predecessours have heretofore ingenuously confessed, that their callings are of humane institution, and that it is in the power of the Magistrate to turne them all out at his will and pleasure, and that he may doe it without sinne against God. But this our Prelates now a dayes disclaime and wills and will not endure to hear of it. Being then neither Gods Bishops, nor mans, they must of necessity be ordained and set up by the Devill, whose eldest sonne is the *Pope of Rome*, and these *pettie Popes our Bishops*, are all younger brethren to him, there going but a paire of sheeres betweene them. Their lordly authority hath certainly no foundation, nor footing in the Scripture, but is directly contrary to the institution of Christ, and his blessed will and testament; and it hath been the ground of that *Antichristian Hierarchie* of the man of sinne, whom *God will consume with the Spirit of his mouth*, 2 *Thess.* 2. 8. Their civill power deserveth rather to be exploded then refuted. Christ expresly forbiddeth his Disciples such lordly dominion, *Luke* 22. 25. He himself refused to be made a King, *Ioh.* 6. 15. professing that *his kingdome was not of this world*, *Ioh.* 18. 36. He refused to part an heritage betweene brethren, *Luke* 12. 14. Hee would not give sentence against the woman taken in adultery,

Ioh.

Iob. 8.11. What intolerable presumption is it then for our *Prelats* to exercise such authority, as our blessed Saviour neither practised himself, nor permitted to his Disciples. Nor is the ecclesiasticall jurisdiction, which they usurpe over the Ministers of the Gospel any whit better, but is *Antichristian* and naught, as well as the other. Christ Iesus tooke upon him the forme of a servant, *Phil.* 2.7. He come not to bee ministred unto, but to minister, *Matth.* 20.28. (and the servant is not above his Lord, *Matth.* 10.24.) He forbiddeth his Disciples all such dominion and soveraignty, *Matth*, 20.25. *Marke* 10.43. His Apostles received equall power and authority from him, *Matth.* 18.18. *Ioh.* 20.23. They claimed no superiority or primacie one above another, but stiled themselves *Servants*, 2 *Corin.* 4.5. *Ministers and dispensers*, 1 *Cor.* 4.1. *and Ambassadours*, 2 *Corin.* 5.20. They send *Peter* and *Iohn* as their messengers to *Samaria*, *Act.* 8.14. which argueth equality. *Peter* disclaiming all such superioritie equaleth himselfe with the Ministers and Elders of the Church, calling himself their *Fellow-elder*, 1 *Pet.* 5.1. and forbiddeth Ministers to usurp any Lordship over Gods heritage, *vers.* 3. S. *Iohn* rebuketh *Diotrephes* for affecting preheminence, *Epist.* 3.9. Nor did ever any man take upon him to be a pastour of

pastours,

pastours, but that man of sinne, and *Lord Bishops* which are his genuine off-spring, and are lineally descended from him. As therefore their offices and functions were hatched in hell, so it would bee a very happy thing for this state of ours, if it would please God and our King, that they might bee returned, and sent backe againe thither, that our Church which these many yeares hath borne them as a *heavy burden*, may be no longer cumbred with them.

2. No man living upon the face of the earth may presume to prescrive a paterne according to which the Churches of Christ should bee formed; nor may any creature in heaven or earth, without a commission from the Sonne of God, appoint lawes for the guiding and governing of his house: that being a glorie which the *Lord Iesus Christ* hath reserved in his owne hands, and will communicate neither with man nor Angell; It belongeth as properly to him to rule his church according to the good pleasure of his owne will, as it belongeth to him to save it by the merit of his sufferings. He by the appointment of his Father is the only *Head, King, Lord, Lawgiver*, and supreme Governour of his church, *which he hath washed and made white with his bloud*, *Ephes.* 1. 22. *Iam.* 4. 12. *Revel.* 7. 14. He hath not

lost

left his Church, which is his body, maimed, or imperfect, destitute of lawes and offices needfull for the governing of the same, but hath appointed a ministerie for it, with a calling thereunto, and with lawes limiting their function and governments, leaving nothing therein to the will of man, *Col.* 2. 18. This government with all the offices and functions thereto appertaining, are set down in the written word of God (the only rule both of doctrine and discipline in the Church) which is *able to make the man of God perfect to every good worke*, 2 *Tim.* 3. 17. The offices appointed by Christ for the ruling of his Churches are those of *Pastours, Teachers*, and *Elders*; whose severall gifts, properties and qualifications are distinctly, and at large set downe in the Scripture. These offices and ministeries, and the lawes concerning the same are sufficient for the ruling of Christ his Church here on earth, and that forme and frame of government, prescribed and left by our Saviour for the ordering of his house, is every way complete of it selfe, and needeth no helpe of man to make it perfect. Els Christ cannot be honoured as a perfect Governour of his Church, and otherwise both the Scripture and Christs body are imperfect. And if these be not perfect, then may man erect new offices, and adde new Ministeries. and he may

alſo take away and alter any of theſe at his owne pleaſure. Then alſo is the Church of the new Teſtament inferiour to that of the old, which received all the lawes and ordinances from God himſelf. But to affirme all, or any one of theſe, it is impious and abſurd. And as this government appointed by Chriſt is ſufficient, and moſt perfect, ſo is it perpetuall, and may not be altered by men or Angels. *Timothie* is commanded to keep this platforme, and all the ordinances concerning it, to the *glorious comming of the Lord Ieſus*, 1 *Tim.* 5.21. and 6. 13, 14. All the offices of this Church mentioned, *Rom.* 12.6,7,8. are called *members of the body of the Church, verſ.* 5. and 1 *Cor.* 12. 27,28. which is the *body of Chriſt*, *Epheſ.* 1. 22,23. If therefore the Church of Chriſt, which is his body, muſt continue perfect till his comming, theſe offices, and miniſteries muſt alſo continue, for if any one of them be taken away, his body is maimed and mangled. And if Chriſt ſhall continue to be Governour of his Churches, he muſt continue to rule and governe in them by his owne officers, and by thoſe lawes and ordinances, which he himſelfe hath preſcribed in his word; otherwiſe he is not the Governour of them. If his officers be refuſed he is rejected; and if the order of government appointed by him be thruſt out, and another

ſubſtituted

ſubſtituted in the roome of it, then is he, upon the point, depoſed from his regencie, and the ſcepter is taken out of his hands.

3. If this holy government inſtituted, and ordained by the Sonne of God himſelf, might be erected, and ſet up in our Churches, there would be ſuch a confluence and concurrence of all good things, contributing joyntly to the happineſſe of this kingdome, as our eyes have never yet ſeene. Gods bleſſing doth ever accompanie his owne ordinance. But if that be either ſleighted, or neglected; though men take the wiſeſt, and the moſt politick courſes, that their ſilly and ſhallow braines can deviſe for the attaining of the ſame ends which God aimeth at, the Lord bloweth upon them, and blaſteth them, and bringeth them all to nothing, that they do no good; as might eaſily be exemplified in many other particulars, as well as in this of Church government, if need required, for *he deſtroyeth the wiſedome of the wiſe, and bringeth to nothing the underſtanding of the prudent*, 1 Corin. 1. 16. *The fooliſhneſſe of God being wiſer then men, and the weakneſſe of God, ſtronger then men*, verſ. 25. But to keep to the point in hand. This government of the Church by *Archbiſhops*, and *Lordbiſhops*, was firſt brought in, and hath been very unhappily continued in our land under a pretence of preſerving the peace and

unity of the church, and for the preventing of ſchiſmes and diviſions in the ſame. But the woefull experience of many yeares ſheweth, that theſe *ſtrange Lords*, who by their places ſhould be *Fathers* and foſterers of the Church, have beene, and are to this day, *cruell and curſed ſtepfathers* to it, and in ſtead of preventing diſtractions and diſſentions among us, they have beene from time to time the ſole cauſe, and originall of all thoſe moſt lamentable diviſions, and of thoſe heavie preſſours, which out poore Churches have groaned under, ever ſince the Goſpell came into this kingdome. What errours and hereſies have they of late brought in and countinanced by their authority, to the hearts griefe of many of the beſt affected people of the land? How do *Arminianiſme*, and *Bellarminianiſme* prevaile by reaſon of that favour which theſe *Linſey-woolſey lukewarme Laodiceans* ſhew to thoſe that ſet their faces that way? What a rent have they lately made in our Church by their ſtrict preſſing of people to come to their owne congregations when there is no preaching, and by their urging of *crouching* and *cringing* at the name of Ieſus, and before their *altars*, and other ſuch like *trumpery*? What a number of our beſt and moſt judicious Chriſtians do they daily drive out of the land by their harſh, and baſe, and uncivill uſage of them?

them? Since therefore the Gospell is so much opposed, and oppugned, and troden downe by these *Antichristian Prelats*, what a blessed and worthy work would it be, and how acceptable a service to God, if it would please our most gracious King to depose and thrust out these proud *usurpers*, who have too too long domineered, and tyrannised over *Gods heritage*, and to set the *Lord Iesus Christ* upon his throne, and to take order that he may rule his Churches according to his owne will revailed in his word? Which glorious and happie enterprise, if his Majesty would seriously set upon, and go through with, I dare be bold to say, That the Lord would make good to him, and this state, as much as he once promised, and did accordingly performe unto the people of the Iewes, upon their onset and first beginning to set forward the building of his temple, *Hag.* 2, 18, 19. Hee would from that very day remove all those heavie judgements, which have these many yeares waited upon that *cursed government of Bishops*, and in stead of them, he would showre downe such abundance and variety of his choisest mercies and blessings upon our King and his kingdomes, as would make all the world to wonder, and to stand amazed at it: Oh that his Majestie would but trie what the LORD would do in that case! *England* would

then

then be as *Ierusalem* sometime was, the praise of the world, the perfection of beauty, and the joy of the whole Church. Then would the Lord dwell among us, and be a Father unto us, and he would rejoyce over us, and delight in us to do us good. Then would our exiles returne, and the poore despised, and dispersed servants of God would *sing for joy of heart, and the voice of weeping would be no more heard amongst us, nor the voice of crying*, for these *Wolves*, and *Leopards*, and *Lions*, being throwne out of those places, wherein they do daily such a world of mischief, *there would be none to hurt or destroy in Gods holy mountaine: our land would then be full of the knowledge of the Lord, as the waters cover the sea.*

4. Whereas his Majestie hath at this time much use and many employments for money; if hee would bee pleased to turne these *brute creatures* a-grazing, and seize upon their *Bishopricks*, and take into his hand the *cathedrall Churches* (as King HENRIE the eight sometimes did the *Abbies*, and those *religious houses*) hee might, to his owne hearts content, be plentifully supplied at the present for all his occasions, and have a large yearly revenue comming in, sufficient to maintaine an army in the field to suppresse and subdue all the enemies of his Crownes and Kingdomes, and to help downe

with

with that man of sinne, who is *drunke with the bloud of Gods Saints*. And why will our *renowned Soveraigne* suffer such a happy and golden opportunity to slip out of his hands? What should hinder him? I confesse freely, I know not. These *Lordly Prelats* never did any good in the Church of God; nor do they any at this time; nor will they ever hereafter do any, but a great deal of mischiefe. Idle they are above measure, and many of them grossely and palpably ignorant: and they are grown to such an extreame height of pride, ambition, and tyranny, that it is a great wonder how the state can this long beare them. Most odious they are both to God and man; and the very name of a Bishop beginneth now to stinke in the nostrils of all the people of the land, that favour the things of God, or have any relish of religion, though they looke not towards sincerity, nor beare any love to it. And for their *collegiat Churches*, what be they for the most part, but *dennes of theeves*, and *cages of uncleane birds*? There is a great deal of superstitious, and false worship, nourished and maintained in them, to the dishonour of Almightie God, to the scandall of that holy religion which is professed among us, and to the rejoycing and encouraging of Papists, who laugh in their sleeves, and are in good hope to have their

Romish

Romish religion one day set up againe in this kingdome, seeing we retaine such monuments of their idolatrie and superstition still in the midst of us, and do re-edifie and repaire them with such zeal, as if therein wee did God good service. What pity is it that such an infinite masse of money, as is raised yearly out of these *Bishoprics*, and the living belonging to those *Cloisters* should be so vainly, and basely, and irreligiously consumed and devoured by such useless and worthlesse persons, as are good for nothing but to cleave wood with their heads; when as in the meane while, our deare and dread Soveraigne wanteth it for better purposes? What an advantage would it be to our King, and what an advancement of the revenue of the Crowne, if the encrease and profite which ariseth and issueth out of these large and ample possessions (which is now meerly and wholly to no purpose waisted) might bee brought into his Majesties treasurie, there to be preserved to his use, and to be alwayes in a readinesse to be disposed off by him, according to his godly wisedome, to the glorie of God, and in the service of the state; and might bee there carefully stored up as a meanes of supply, and as a stock of provision, for the accommodating of his Majestie, when, and as often as he shall have use of it, and for the setting

and furniſhing of theſe many neceſſarie and juſt occaſions which he hath to employ, and expend the ſame upon?

5. It would be a marvellous eaſe for this kingdome, if by the merciſull goodneſſe of our God it might once be freed from theſe *Antichriſtian Prelates*, and their *Courts*, which robbe his Majeſties ſubjects of an exceeding great ſumme of money every yeare. One would not imagine how much they extort from *Miniſters*, *Churchwardens*, and the reſt of the people of the land, for fees, and by meanes of thoſe unjuſt vexations which they put them continually unto. Many men are perſwaded that they, and their *Chancellours*, *Commiſſaries*, *Officials*, *Doctours*, *Regiſters*, *Purſivants*, *Apparitours*, and others of that *curſed Crew*, do rake and ſcrape from the ſubjects more then would ſuffice to pay to our King two or three ſubſidies every yeare. And what becommeth of all this? It maintaineth a companie of idle *Belly-gods*, and a number of ungodly, and ungracious perſons, which are unprofitable burdens of the earth, and are only whips in Gods hand to ſcourge, and chaſtiſe his people withall: whoſe ſervice when the Lord hath uſed a while for that purpoſe, hee will then moſt certainly throw his rodes into the

fire, *Esay* 10. 5,12. And if in the meane ſeaſon our moſt wiſe and judicious King would be pleaſed to ſqeaſe them, and to take from them that thicke clay wherewith they are overladen; he ſhould doe a worke acceptable to God, and ſuch as whereIn his ſoule might take a great deale of comfort here, and which would much further his reckoning in the day of the LORD IESUS, *when hee ſhall come with power and great glory to Judge both the quick and the dead.*

6. His Majeſtie ſhall doe a worke of ſingular charitie and mercie to the ſoules of theſe *Blood-ſuckers*, if he will be pleaſed, in compaſſion and commiſeration of their deplored and deſperate condition, to plucke them out of theſe peſtilentiall places, which they doe unjuſtly uſurpe, and moſt tyrannuouſly abuſe to the provocation of the wrath and diſpleaſure of the great God of heaven, and to the opening of the mouthes of the enemies of the Goſpell; who by the exorbitancies and inſolencies of theſe *proud men*, take occaſion to blaſpheme, and ſpeake evill of that ſacred truth which we profeſſe, and to traduce, and maligne our government, to the diſhonour of our nation, and the diſgrace of our King and Countrie, both at home, and in forraigne

forraigne parts. Moſt certaine it is, that if they bee let alone in their courſe, they goe on deſperatly in a way that leadeth to death, the iſſue whereof will bee Hell, and eternall woe and miſerie in another world. Whereas if their preferments, with which they are even fatted, and glutted above meaſure, might bee taken from them, and they put upon the work of the Miniſtrie, which they were bred and brought up to, it might pleaſe GOD that that might bee a meanes to pluck them out of the fire, and to ſave the Soules of ſome of them, if amongſt that *curſed companie* there bee any that belong to the election of grace, whereof I confeſſe there is a great deale of queſtion to bee made. For the moſt of them doe maliciouſly and deſpightfully oppoſe the trueth, and doe with a high hand ſet themſelves againſt the good wayes of GOD, and doe moſt furiouſly and fiercely perſecute all theſe poore Chriſtians, that ſet their faces towards *Sion*, and endevoure to walke with their GOD in the truth and upſightneſſe of their hearts, and will not bee drawne for feare or favour to conforme themſelves to thoſe ſhamefull corruptions in doctrine and diſcipline, which they multiplie dayly, and preſſe hotely upon men, without either fear or wit, to the ruine of our Church,

and the ſupplanting and undermyning of our moſt holy and heavenly religion, the bringing in of which not many yeares ſince coſt a great deale of blood. And as for thoſe few of them in whom there is any ſpark of goodneſſe, the eye of whoſe underſtanding is not yet quite put out, that which they in the courſe of their governement doe againſt the trueth, and ſervants, and cauſe of GOD, they doe it againſt the perſuaſion of their owne hearts, and againſt the checks of their owne conſciences, which purſue them ſo cloſe, and doe ſo terrifie and affright them, that without all doubt they can have little or no peace at all, having ſuch an adverſarie within them, as will never ſuffer them to bee quiet, but is ſtill accuſing and tormenting them, whither they ſleepe or wake: Which made * one ſay wittily long ago, that of our Biſhops *the beſt were the worſt*; becauſe that which they did, they did cleane againſt the haire, and knew right well that they ſinned againſt GOD in the doing of it, which is a fearfull aggravation of their iniquitie,

* Sir Francis Haſtings.

Hee that was * *Biſhop of London*, when that lamentable havock and ſpoile was made among our Miniſters, about the beginning of King *Iames* his reigne, after that hee had in the conſiſtorie ſuſpended, and deprived ſome of the

* D. Vaghan.

Miniſters

Ministers of *London*, was the whole night following in such a heate and sweate (it beeing then a cold season of the yeare, about the beginning of Februarie) that although there was a good fire in his chamber, and they which attended him plyed him with hote clothes, as fast as they could possibly warme them at the fire, and bring them to him lying then in his bed, yet could they not all that night, with all that they could do, coole him and drie up his sweat, as some yet alive can testifie, who then waited upon him in his chamber: He was so perplexed and terrified with the thoughts of that which he had done, that he could take no rest, nor did he ever claw it off, but died very quickly after it. Within a few dayes after (for he lived not many) he said openly at his table, That the *persecutions* of those times, were worse then those in *Queene Maries dayes*. *One who sate at the table with him, then a *Deane*, now a *Bishop*, hearing him say so, spake to him in Latine, and prayed him to forbear such speeches, telling him that if they come to the Kings ear, they would be ill taken. For answer whereunto he said againe in English, with a great deale of vehemencie and earnestnesse, that the present *persecutions* were greater and farre more grievous then those in *Queene Maries*

*B. Mo
toun.

Maries dayes were; and he gave his reasons for it: For then (saith he) men were quickly dispatched out of the way, whereas now they are forced to live in miserie; and a languishing life, which every man knoweth to be a lingering death. Then men were permitted to speake freely for themselfes; whereas now at the first dash, saith he, the *oath* is tendered to them, which if they refuse, to prison they go without any mercie or pitie; no baile will serve the turne. What would this man have said, if hee had lived to see these times? A strange kinde of creatures these Bishops be; they are neither fish, nor flesh, nor yet good red herring, as the old proverb is. A man cannot tell what to make of them. Papists they would not be thought to be, and yet many of them are little better. Good Protestants surely very few of them be. Those amongst them which be not downe right Papists, looke shrewdly that way, and maintaine many of their grosse and absurde opinions, and make no bones to affirme openly that there is not such a distance betweene them and us, but that we may meet them in the mid-way, nor such a descrepance and difference betwixt their religion and ours, but that they may be easily reconciled, if men were peaceably minded. And accordingly

accordingly *some of them have mediated most shamfully both in pulpit and in print for a pacification, and have endeavoured to make a *hotchpotch* and a *Gallimawfrie* of both religions mixed, and blended together, to the utter subverting and rooting out of that glorious Gospell of our blessed Lord and Saviour, which hath beene heretofore for many yeares most couragiously and constantly professed and maintained amongst us against all adversaries whatsoever. If the Lord be not the more mercifull to us, they will bring us backe againe into Egypt before wee are aware. For it appeareth plainly now to all the world, that that is the thing which they aime mainly at, and it seemeth that they care not who knoweth it. Nor is it any new or strange thing that Bishops should looke towards poperie: for so have their Predecessours done before them. An *Archpriest many yeares agoe being prisoner in the Clinke, where divers ministers of the Gospell were also prisoners at the same time, said to one of them, that he marvelled of what religion the Bishops of England were. Us, (saith he) they commit because we are Papists, as they terme us; and you they commit because you will not be Papists. That they persecute us, saith he, it is not much to be marvelled

*B. Montague.

*Blackwell.

velled at, becauſe there is ſome ſeeming difference betweene them and us, though it be not much: but that one Miniſter of the Goſpell ſhould perſecute another, and that one Proteſtant ſhould perſue another to bonds and imprisonment for religions ſake, that is a ſtrange thing. But of the two (ſaith hee) they love us the better. A Papiſt they like well enough, if they durſt ſhew it, but *Puritanes* they hate with their heart, and that all the world may ſee. Surely he ſpake the truth; for Papiſts they love and like, and hug in their boſomes in ſecret: but *Puritans*, as they nickname them, and all purity and ſincerity they do utterly abhorre. Are theſe *Wolfes* then fit to have the government of the ſheep of *Chriſt*? Nay is it not more then time that they ſhould be unhorſed, and throwne violently out of their places before they ruine and ſpoile all, which they will do very ſpeedily, if they be let alone? They have already brought this kingdome into a moſt lamentable condition; and if they be not looked to the ſooner, it is to be feared that they will put all into a confuſion and combuſtion; for they are deſperatly ſet upon miſchiefe.

7. It is a mater worthy to be conſidered of, how our State can quit it ſelfe of guilt and

ſinne

ſinne againſt God, in that it tollerateth, and hath not in all this time with indignation caſt out theſe *Antichriſtian Vſurpers*, which are ſo pernicious and prejudiciall both to our Church and Common-wealth. The Magiſtrate by the ordinance and appointment of God is to take care that both the Tables of Gods Law be duely kept. Now theſe *proud Prelates* are delinquents againſt both of them, and they tranſgreſſe with a high hand. As their places are accurſed, ſo their demeanour and deportment in them is moſt tyrannous and cruell. They rob God of his glorie, and the Church of a great deale of comfort, and the common-wealth they pill and pole above meaſure. And yet theſe *ſacrilegious and traiterous Time-ſervers* are not only tollerated, but countenanced alſo, and upheld amongſt us; the more is the pity. For moſt ſure and certain it is, that when ſinne in a ſtate is not duely puniſhed, the land is defiled, and Gods wrath is provoked; which will not be pacified but by inflicting due and deſerved puniſhment upon Tranſgreſſours, *Numb.* 35.33. In which regard there is good hope conceaved, that our King and State will take this matter into ſerious conſideration, and will now at laſt execute the juſt vengeance of our God upon theſe

enormous and egregious Malefactours, who have so long, and so despitefully troden under foot the holy and blessed ordinances of Christ, and in stead of them have advanced and set up the fond and fooliſh deviſes of their owne giddy braines, which is ſuch a high diſhonour to our Lord *Ieſus Chriſt*, and ſuch a horrible indignity offered unto him, as we have good cauſe to hope that this Chriſtian ſtate will no longer endure; eſpecially when all theſe things above mentioned ſhall be laid together, and well weighed in the ballance of GODS Sanctuarie.

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THAT

THAT THE PRELATES GIVE A MORALL OPERATION TO THEIR rites and ceremonies, and the Papistes doe no more:

See for this these arguments following extracted out of Doctor Ames *his fresh suit against humane ceremonies.*

WHat ever is a meane any manner of way, ordained to bring in divine worship, and to carrie the minde, and heart to God in that, is so morally efficacious as the Papists require, and so as our divines condemne it: Nay, if it bee by teaching, and stirring towards these supernaturall works, as Gods spiritual worship: It is that which the Lord condemnes in images, which tell lyes, it is that which the Lord threatneth, *Isai.* 29. 13. that his fear is taught according to mens commandements. And this kinde of efficacie of our Ceremonies have by their institution, as they are appointed, and enjoined to bee used. The preface to the book of common prayer, discovering the intendment of the imposers, hath these words: *Such are retai-*

wd, which are apt to ſtirre up the dull minde of man to the remembrance of his duetie to God by ſome notable and ſpeciall ſignification, whereby hee might bee edified.

2. Theſe Ceremonies which are of the ſame kinde, and homogeneall, with the ſignificative part of the actions in the Sacrament, they may bee ſaid to have a real and true efficacie of teaching, and ſo bee a work of proper worſhip, becauſe that part of the Sacrament which is placed in ſignification is ſo: but theſe ceremonies are homogeneall, and of like nature, with that part of the Sacrament. Doth baptiſme conſecrate the child to God? and ſo doeth the croſſe. Doeth Baptiſme ſignifie the Covenant betweene Chriſt and the child? So doeth the croſſe. It is openly ſaid to betoken the engagement that is betweene *Chriſt* and the child, that hee ſhall bee Chriſts ſervant, and Souldeour to follow his colours, and to fight under his banner unto his dying day: though this image have no tongue of its owne, yet it ſpeaketh by the mouth of the Prelates appointing, and their ſubſtitutes the Miniſters acting this image.

3. Con-

3. Conſider that which is made the end of our ceremonies, that our ceremonies are able, or at leaſt are conceaved to bee able to attaine. For every rationall meanes can reach the end. Now this is the end of the croſſe his inſtitution, the white at which it ſhootes, and the Miniſter maketh it ſpell this leſſon, even our dedication unto Chriſt, and our continuall perſeverance in his ſervice. So that as the end is, ſo the meanes are: the end is properly holy and religious, Ergo the meanes appointed thereunto (ſuch this is) muſt bee holy, religious, and efficacious thereunto, in the intendment of the inſtitutor.

4. Thoſe which are of the ſame ranke, and ſet in the ſame roome with Gods own ceremonies, they muſt bee conceaved to have holineſſe and efficacie in them, for ſo Gods ordinances have. But theſe ſignificant ceremonies thus inſtituted are of the like nature with ſome of Gods owne ſpirituall rites. As the Phylacterics. *Num.* 15. 39. were appointed by God for this end, to be remembrances, and admoniſhers of the law, to thoſe that uſed them. The ſame

place

place our Ceremonies supplie, and are ordained for the same purpose.

If it bee here said, that God himselfe appointed his, and therefore they are holy and religious: but ours being instituted by man have no more then man can give thē. I answere, God appointeth his, and therefore they are truely holy and religious, and ought to bee embraced. Mens inventions being set in the same rank, are holy and religious, but falsly and superstitiously such, and therefore are to bee abandoned.

1. If Gods own ceremonies were therefore to be removed, because unprofitable, then much more ours. *Hebr.* 7. 18.

2. If wee must answere for idle words then much more for idle ceremonies.

3. That wherein neither the Governour attaines his end in commanding, nor the governed his in obeying, to command that is unlawfull: But hee that commands unprofitable ceremonies hee attaines not his end in commanding, nor the governed his in obeying. Ergo.

4. 2 *Coll.* 18. Those things which perish in the using, with those wee must not bee

bee burdened: But unprofitable ceremonies periſh in the uſing. Ergo.

5. Thinges indifferent when they are uſed not in ſubordination to help forward morall dueties, then their uſe is unlawfull. But when they are unprofitable, then they are not in ſubordination to help foreward the morall. Ergo.

6. That which croſſeth the place and office of the Governour, that hee muſt not do or maintain: But to enjoine a thing unprofitable is againſt his office and place, for his office is to rule for our good, *Rom.* 13. 4. But unprofitable things are not ſo. Ergo

7. That which the Magiſtrate can command or maintain in the Church, hee muſt do by vertue of ſome precept. That which is done by vertue of a precept, will bee available to bring about that end, whereof there is a precept. But unprofitable things can not attaine that end. Ergo can not bee done by vertue of a precept. Ergo are not under the command of a Magiſtrate.

FINIS.